

Wherefore Then Serveth the Law (Gal 3:19)? – Part 3

God created man to have a 'by faith' relationship to Himself. This 'by faith' relationship was broken through an act of disobedience. The 'by faith' relationship between mankind and God diminished to the extent to which God destroyed the world via a flood leaving but one man living 'by faith' with his family.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." **Hebrews 11:7**

Noah became heir of the righteousness which is 'by faith' upon entering that new world. Once again, the human nature began turning its back on God and around 400 years after Noah, God sought out a man, living 'by faith', to establish a people unto Himself.

Hebrews 11:8-9 'By faith' Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. **9** 'By faith' he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

There are three Old Testament covenants that come directly into play regarding the circumcision being justified 'by faith'. They are the Abrahamic Covenant, the Covenant of Circumcision and the Mosaic Covenant. The first two are covered in this post.

Genesis 12:1-7 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: **2** And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: **3** And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. **4** So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran. **5** And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. **6** And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land. **7** And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

The LORD made a covenant with Abraham promising two (2) things:

1. I will make of thee a great nation in which all families of the earth will be blessed
2. Unto thy physical seed will I give this land

God covenanted with Abraham a physical seed and a physical land, the land of Canaan. This physical seed is easily traceable through heirs of same promise accumulating into the nation of Israel... 'dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:'

Abraham was a bona-fide Old Testament saint living 'by faith' in accordance to definition given in **Hebrews 11: 6**... "But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him." Abraham's son, Isaac, was given assurance that unto thy seed all these countries would be given and in thy seed shall all the nations of the earth be blessed, giving reflection upon the character of his father Abraham... "because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

Genesis 26:3-5 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; **4** And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; **5** Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

It is vital now to interject the other covenant into this equation in considering God justifying the circumcision 'by faith'... "Seeing *it is* one God, which shall justify the circumcision 'by faith'." (**Rom 3:29-30**).

Genesis 17:7-14 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. **8** And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. **9** And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. **10** This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. **11** And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. **12** And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed. **13** He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. **14** And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

A mandate of circumcision was given that would offer not only a security to those who would be born within Abraham's seed, but also those who would be bought with 'thy' money of the stranger outside of Abraham's seed. There was a dire consequence in not submitting to this covenant... 'that soul shall be cut off from his people.' More detail on the reasoning behind this 'dire consequence' will be dealt with in a future post.

Comment is made by Paul, in Roman's chapter 4, that is obscured in most commentaries.

Romans 4:11-12 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: **12** And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

Paul is arguing here that Abraham is father of both the believing circumcision (Jew), as well as the believing uncircumcision (Gentile), whom he was addressing. It is obvious that those Jews, being justified 'by faith', pointed their finger back to Abraham in Geneses chapters 12 and 17. Question now is, where did the Gentile, who is said to be of the faith of Abraham, point their finger to in claims of Abraham being their father?

Next post will deal with those Gentiles, who were of the faith of Abraham, being justified 'through faith'.

Romans 3:30 Seeing *it is* one God, which shall justify the 'circumcision by faith', and 'uncircumcision through faith'.

2 Timothy 2:15 "Study...!"